

To  
The Right Reverend  
Father in God  
Wm<sup>th</sup> Lord Bishop  
of Sarum

---

May it please Your Lordship  
Your Lordship's eminent station  
in the Church giving Yr Lordship  
an undoubted prerogative to preside  
over matters of religion in confor-  
mity to this known Postulatum  
I have humbly adventured to  
present Your Lordship  
with this small Manual.

The Authors Subject is of a  
sublime nature and something un-  
common; but the shades & darkness,  
with which it is overspread, pre-  
vent a clear and wish'd for dis-  
covery of it, which is matter of  
no small concern to many persons  
of a pious conversation who  
are awakened and rous'd up by  
this Treatise to a thought of the  
speedy commencement of the Mille-  
nium, a term something remov'd  
from low capacities, tho' they  
have an Idea correspondent to it  
founded upon the 20<sup>th</sup> Chapter  
of the Revelations.

Some remark that the Author  
was forward enough in limiting  
the time so precisely.

Others observe that he was

Too curious in prying so narrowly into the Arcanas of heaven, and that notwithstanding his reasoning, Scripture Quotations and historical observations he seems to be deficient in some points.

I shall not here examine into the justness of these curious and critical remarks, neither shall I enter upon a justification of the Author; but I shall so impartially concern my self with his Gates to Submit it to the unprejudiced determinations of the more knowing part of his Readers;

Tho I must needs own that his Subject has been so much my favorite for many years, as



That it would be offering a  
sort of violence to my self to  
bring him in guilty of the  
Articles exhibited against him

He proposes noting as an article  
of faith or as matter of belief  
We have only a lively portrai-  
-ture of a pious wish, which  
consideration it is hop'd will pro-  
-cure him an impartial exa-  
-mination and prevent the un-  
-reasonableness of prejudice  
and partiality

This Subject is pious, tho' it is  
mysterious; and whatever is  
fathomable in it we are sure  
Your Lordship is master of,  
How happy then are We that  
we have one so bright, so piercing,



And so distinguishing as <sup>Yr</sup> Lordship  
to have recourse to when beset with  
such mysterious points. And how  
vain must that unhappy notion so  
predominant in this Nation be  
That the Church is in danger  
when we have such bright and able  
Pillars as <sup>Yr</sup> Lordship to sup-  
port it.

Now that the great Reve-  
aler of Secrets may give <sup>Your</sup>  
Lordship understanding in all  
things; that <sup>Your</sup> Lordship may  
long continue amongst us to be  
an ornament to the Church; and  
that <sup>Your</sup> Lordship's memory may  
be transmitted with the brightest  
lustre to the latest race of mankind,  
is the most sincere and ardent prayer  
of

May it please <sup>Your</sup> Lordship  
<sup>Your</sup> Lordship's most dutifull serv<sup>t</sup>  
May 12<sup>th</sup> 1716 Thomas Strange



THE  
WONDERS  
OF THE  
YEAR 1716.

Collected from  
The Scriptures, and the Histories and  
Writings of the Learned.

1. The Year 1716. puts an end to the Tyranny of *Antichrist*, or the *Pope of Rome* and his Hierarchy.
2. The Year 1716. puts an end to the Tyranny of the several Idolatrous Kingdoms in the *Roman Empire*.
3. The Year 1716. puts an end to the Persecuted and Afflicted State of the Church.

Soon after which, will follow the Conversion and Restoration of the *Jews*; the entire Ruin and Destruction of the *Beast's* and *Antichrist's* Kingdom, and a flourishing State of the Church for 1000 Years.

All plainly prov'd from Prophecies of Scripture, more particularly from *Daniel* and the *Revelations*; as will appear to any Man, who will add to a competent Skill in Arithmetick, an impartial Examination of those sacred Books.

Published for the Benefit and Instruction of those Pious Christians, who want Time or Abilities to search into those sacred Records, which declare such Wonderful Revolutions to be now at hand.

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By a Native of L. M. W. Y.

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The *SECOND EDITION*, with large Additions, and an Answer to such Objections as the Author has met with.

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Blessed is he, that Readeth, and they that hear the Words of this Prophecy, and Observe those things which are Written therein. Revelat. 1. 3.

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Nottingham: Printed by W. Ayscough for W. Ward, 1716.





THE  
WONDER  
YEAR

The following is a list of the  
Wonders of the Year

1. The first of the year

2. The second of the year

3. The third of the year

4. The fourth of the year

5. The fifth of the year

6. The sixth of the year

7. The seventh of the year



TO THE  
**REVEREND**  
And very Worthy  
**Mr. MARSDEN,**  
Batchelor of Divinity:  
Rector of  
**REMPSTON,**  
Prebendary of  
**SOUTHWELL,**  
And Archdeacon of  
**NOTTINGHAM.**

REVEREND SIR,

**I** Here presume to lay at your Feet this small Collection and Interpretation of some Scripture Prophecies, which seem to be near the point of Completion. The Honour you have already done me, in Vindicating this Performance in the first Edition, against Censure and Cavil; and especially your great Piety, which you endeavour to promote in others, by Example, Instruction, and infusing into your People the true Primitive Spirit of Christianity, stript of all Errors and Corruptions, entitles You more particularly to every Attempt towards restoring the antient Purity, and Simplicity of the Church of Christ.

It

### The Dedication.

*It is a Pleasure to all Good Men, that have the Happiness to know You, to behold, with what great Distinction You fill the several Parts of Your Sacred Function.*

*Your Happy Flock are cherish'd and invigorated by Your uncommon Care, and most Christian Influence; and Stragglers from the Fold, share in Your tender and convincing Reproofs; and sink under the Weight of Your forcible Reasonings.*

*Suffer me then, Sir, (especially, since the Infirmities of my Voice hinder me in some Measure from being Serviceable in Publick) to contribute a little (if possible) under Your Patronage, to the Work of Religion, with my Pen; that while the Romanists blush at the Errors and Corruptions You expose, and Dissenters are taught to maintain Unity in Faith and Worship; They may all be brought to become with us, One Fold, in our truly Primitive Church, the Established Church of England.*

*That this Church may extend as far in Dominion, as She does in Dignity; That Her Beauties and Perfections may win over to Her Communion, all those who Labour under the Toke of a Superstitious, Unmanly, and Slavish Submission, or a blind, misguided Zeal; That Her Triumphs may be equal to Her Clemency and Charity. That She may shine afar off, like a City on a Hill; and that all Nations may flow unto Her; as I very well know this is Your fervent Wish and Endeavour; so is it the hearty Desire, and earnest Prayer of*

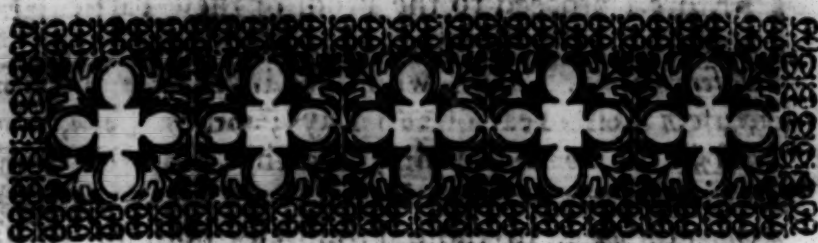
Reverend Sir,

Your most Obligated,  
and most Obedient

Humble Servant,

B. S.





## *The Wonders of the Year 1716.*

1st. This Year puts an End to the Tyranny of Antichrist, or the Pope of Rome, and his Hierarchy.

2dly. This Year puts an End to the Tyranny of the several Idolatrous Kingdoms in the Roman Empire.

3dly. This Year puts an End to the persecuted and afflicted State of the Church.

Soon after which, will follow the Conversion and Restoration of the Jews; the entire Ruin and Destruction of the Beast's, and Antichrist's Kingdom; and a flourishing State of the Church for a Thousand Years.

**T**H E S E Assertions, however surprizing, will I hope, be made good, by proving the following Particulars.

1st. The Year 1716, is pointed at in St. John's Vision of the Woman with Child, and her Flight into the Wilderness, Revelat. 12.

2d. The same Year is meant in his Vision of the two Witnesses, prophesying in Sackcloth, Rev. 11. 3.

3d. The same Year is aimed at in his Vision of the Inner and Outer Courts of the Temple, Rev. 11. 1. 2.

4th. This Year is aimed at in the Vision of the Ten-horn'd Beast, or Roman Empire. Rev. 13. 5, 7.

5th. This Year is aimed at in St. John's Vision of the second Beast with two Horns, like a Lamb; and in Daniel's Vision of the Little Horn, or the Pope of Rome, Rev. 13.

11. &c. Dan. 7. 25.

Lastly, This Year compleats Daniel's 2300 Evening-Mornings, when the Sanctuary is to be cleansed, and no longer trodden under Foot, Dan. 8. 13, 14.

A

Before

**B**Efore I proceed to the Proof of these Particulars, I shall make some necessary Observations.

*Observation 1.* Daniel, who lived in Chaldaea and Persia, used their Year of 360 Days; and St. John, who lived in the Roman Empire, used that Empire's Computation of 365 or 366 Days.

*Observation 2.* In those Prophecies both of Daniel and St. John, which concern Christianity, the Times of the *Messias*, and the Church of the *Gentiles*, a Day signifies a Year; and by consequence 7 Days, 7 Years: and so in other Cases.

This will appear from the following Considerations.

1. It was not at all agreeable to the Nature and Genius of these Prophecies to make use of plain Words. Hence it was, that in *Dan. 7, 8, 24, 25*. We find Times and Laws given into the Hands of a Little Horn, for a Time and Times, and a Division of time. It is easy to perceive here, that by Horn, something else is meant; and that by Time, Times, &c. some certain Space of Time, or determined Number of Days or Years, is to be understood.

2. It was not at all consistent with the Design of God in these Prophecies, to make every Thing evident and unquestionable by plain and express Words; for that wou'd in all likelihood have hindred their fulfilling.

For Instance, Had God said by Daniel, that immediately after so many precise Years, the *Messias* should be cut off; can we imagine that the Jews would have crucified him at that very Time? But those Years being obscurely delivered by 70 Weeks, *Dan. 9. 24*. The Mystery of this Prophecy was hid from them.

3. On other Occasions also, a Day is often put for a year, in other parts of Scripture. Thus, *Numb. 14. 33, 34*. Your Children, said God to the Disobedient Israelites, shall wander in the Wilderness forty Years; after the Number of the Days in which ye searched the Land, even forty Days, each Day for a Year, shall you bear your Iniquities, even forty Years.

4. Not one of the Prophecies has been yet fulfill'd according to the literal and ordinary Acceptation, for bare Days; but all that are expir'd already, have been fulfilled, according to the Acceptation of Days for Years; and therefore there can be no reason to doubt

of

of the fulfilling of the Rest, according to the same Acceptation of Days for Years.

When St. John in the Revel. Ch. 13. 5. says of the Beast with 7 Heads and 10 Horns, that he shou'd have Power to continue 42 Months; and Rev. 11. 2. That the Outer Court of the Temple shou'd be trodden under Foot for the Space of forty two Months; and Rev. 12. 6. 14. That the Time wherein the Woman shou'd be fed in the Wilderness from the Face of the Serpent, shou'd be for a Time, Times and a half, or 1260 Days; and Rev. 11. 3. That the two Witnesses shou'd prophesie 1260 Days, it is plain that Days are put for Years. For it is not to be imagin'd, that so great a Part of the Prophetick Scriptures shou'd be confin'd to so small and inconsiderable a Space, as 3 Years and a half, or 1260 Days; as if that short Interval must have more Regard paid to it, than above 2000 Years beside; and as if almost nothing else remarkable shou'd happen in the whole Duration of the Christian Church till the End of the World, but what was to be confin'd to these three Years and a half.

6. It is not only very improbable, but plainly impossible, that so many Things, and of such Quality, as are to be perform'd in this Time, shou'd all be done in three single Years and a half.

Ten Kingdoms are to be founded at the same Hour with the Beast, Rev. 17. People, and Nations, and Tongues to serve and obey the Beast; He is to make War with the Saints and overcome them, to cause all that dwell on the Earth to Worship him, Chap. 13. Babylon is to ride the Beast so long, that all Nations shall Drink the Wine of her Fornication, and all Kings of the Earth commit Fornication with her, and the like. Rev. 18. 3. Now surely all this shou'd ask more than 3 years and a half, or 1260 Days.

Following therefore the primary and most eminent Example of the 70 Week's Prophecy; where, by the Confession both of the Jewish and the Christian Church, a Day is taken for a Year; I proceed to

Observation 3. The four famous Prophecies: 1. Of the Outer Court of the Temple trodden down by the Gentiles. 2. Of the two Witnesses prophesying in Sackcloth. 3. Of the Woman nourished in the Wil-



derness. 4. Of the prevailing Tyranny of the Beast with 7 Heads and 10 Horns, are entirely cotemporary, beginning and ending at the same Time. The Arguments follow.

1. Each of these Prophecies exactly contain the same Duration of Time, and therefore it is exceedingly probable, that they begin and end together. *The Outer Court is to be trodden under Foot 42 Months, i. e. reckoning 30 Days to a Month, 1260 Days or Years, Rev. 11. 2. The two Witnesses were to prophesy 1260 Days or Years, clothed in Sackcloth. v. 3. The Woman fled into the Wilderness, and was to be fed there 1260 Days, Rev. 12. 6. or as it is afterwards, v. 14. For a Time, and Times, and half a Time, i. e. that is, 1260 Days, And Power was given to the Beast to make War 42 Months, or 1260 Days, Rev. 13. 5.*

2. The Date of the Beast with 7 Heads and 10 Horns, and of the abiding of the Woman in the Wilderness, is one and the same; because they both begin upon the Woman's Arrival in the Wilderness, after the casting down of the great Red Dragon or Satan; Rev. 12. 1. &c. and 13. 1, 2. Now the Duration of these two being equal, and their Beginning at the same time, it follows, they must end together also.

3. The End of the 1260 Days of the Witnesses prophesying in Sackcloth, is also the Conclusion of the prevailing Tyranny of the Beast with 7 Heads and 10 Horns, as is evident from Rev. 11. 12, &c. For at the Time of the Witnesses Ascent into Heaven, or the End of their Sackcloth Condition, it is said, *The second Woe is past, and behold, the third cometh quickly: And the seventh Angel sounded; and there were great Voices in Heaven, saying; the Kingdoms of this World, (or of the Beast) are become the Kingdoms of our Lord, and of his Christ, and He is to Reign for ever and ever.* Now the Duration of these two being equal, and they ending at the same Time, it follows, they began together also.

4. The 42 Months of the treading down of the Outer Court by the Gentiles, and the 1260 Days of the Wit-

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† Observe here, That St. John using Daniel's Phrase, of a Time, Times, &c. makes use of the Chaldean Computation, of 360 Days to a Year; which multiplied by 3½ makes 1260.

Witnesses prophesying in Sackcloth, are directly and fully cotemporary, as appears by their immediate and mutual Connexion, Rev. 11. 2, 3.

So that upon the whole, since it particularly appears, that the third and fourth Prophecies, are entirely cotemporary; the 2<sup>d</sup> and 4<sup>th</sup>, the same; and the 1<sup>st</sup> and 2<sup>d</sup> the like; it follows, that all Four are universally and entirely cotemporary from the Beginning to the End.

4. *Observ.* The second Beast in the Rev. which is also call'd elsewhere, by St. John, the *False Prophet*; the *Little Horn* by Daniel, and the *Man of Sin*, by St. Paul; is in general very much cotemporary with the first Beast with 7 Heads and 10 Horns; and as he begins no very long Time after him, so does he continue till his utter Destruction.

1. That the second Beast in the Revelations is the same with the *False Prophet*, is evident by their Descriptions compar'd together. Rev. 13. 11, &c. and 19, 20. That the *Little Horn*, Dan. 7. is the same with this second Beast, or *False Prophet*, will appear by their Characters, Dan. 7. 8, 11, 20, 25, and Rev. 13. 11, 12, 15. And that the *Man of Sin* in St. Paul is the same with this second Beast, or *Little Horn*, is also evident from their Descriptions, 2. Thes. 2. Dan. 7. Rev. 13. 13, 14. and 19, 20.

I must desire the Reader to consult and compare the Texts quoted; For to set them down at length would swell the Book to double the Price intended.

2. That the *Little Horn*, *Second Beast*, *False Prophet*, or *Man of Sin*, is in the main Cotemporary with the first Beast with 7 Heads and 10 Horns, is evident by the following Arguments.

1. They have no very different Duration of their Dominion; For the Beast with 7 Heads and 10 Horns, as we have already seen, has Power to make War 42 Months, Rev. 13. 5. And the *Little Horn* has a Time and Times, and a Division of Time given him, that is, three Years and one Month, (a Month being the most natural Division, or Part of a Year,) or 37 Prophetick Months, that is, but 5 such Months fewer than the other Beast. So that since the second Beast is expressly said to arise after the other, and his Duration but 5 Months

Months shorter than the others: 'Tis evident their Dominion must End about the same Time. This is confirmed by St. John and Daniel: We have already seen that the First Beast's 42 Months end at the Beginning of the Seventh Trumpet, Rev. 11. 15. or the Commencement of Christ's Kingdom: and the second Beast's Time, Times, &c. ends at the same Commencement of Christ's Kingdom, Rev. 7. 21, 22, 23, 26. Moreover, after the rule of the second Beast, we read, that He and the first Beast have an intimate Relation and Agreement with each other, and are inseparable Companions, Rev. 13. 12, 13, 17. And Lastly, we read, that they were both taken and destroyed together, Rev. 19. 20.

Since therefore the *Little Horn*, or *second Beast*, *Man of Sin*, or *False Prophet* is to have the same common Destruction with the first Beast, and his Duration is shorter only by 5 Months, or 150 Days, that is, Years, than the Duration of the First Beast, it follows, that his rule commences 150 Years after the Rise of the First Beast, and consequently 150 Years after the Beginning of the treading under Foot the Outer Court of the Temple, of the Witnesses Prophesying in Sackcloth, and of the Woman's Abode in the Wilderness. So that the Time of the duration of the Tyranny of this Second Beast, *Little Horn*, &c. consists of 1110 Years, as will appear, when I come to shew, that hereby is meant *Antichrist* himself, that is, the Pope of Rome, and his subordinate Hierarchy.

5. *Observation.* By the four Kingdoms, Dan. 2. are understood, the *Babylonian*, the *Persian*, the *Grecian*, and *Roman*. This Proposition is so plain at first sight, and own'd by every one, that there's no need to go any farther upon the Proof of it, than barely to read the Words of the Prophecy, and to compare them with History.

All that is requisite to be done here, is to prove the *Roman Empire* must be the fourth or last of these Kingdoms. This will appear from these following Considerations.

1. The general Description of the fourth Kingdom can agree to no other but the *Roman Empire*. The fourth Kingdom was to be more considerable, strong, powerful, and victorious, than any of the three foregoing



going; which was exactly true, and notoriously known of the *Roman Empire*.

2. The Fourth Kingdom was to be of a different Kind and Form of Government from that of the three former. This also exactly agrees with the *Roman Empire*, and it's various Forms of Government; whereas the other Three were all along absolute Monarchies.

3. The Kingdom or Church of our Saviour Christ was to be set up during the Continuance of these four Kingdoms. Dan. 2. 44, 45. and 7. 9, 13, 14. Now 'tis well known that this happened during the *Rom. Empire*.

4. The 4th. Kingdom was to continue in Being till our Saviour's Second Coming, to set up his own Kingdom, Dan. 7. 21, 22, 11. And this agrees to None but the *Roman Empire* which alone is still in Being, the other being ext. nēt many Ages ago.

6. Observation. The Beast with 7 Heads and 10 Horns Rev. 13, and 17. is the same Beast with that, Dan. 7. 10 wit, The *Roman Empire*; and *Babylon*, that Great Harlot, Rev. 17. That rides upon the Beast, or rules over that Empire, is the City of *Rome*.

The former Part of this Observation is so clear from a Comparison of their descriptions by *Daniel* and *St. John*, that there's no need to enlarge upon it. As to the latter, that the *Woman*, or *Great Whore*, that rides upon the Beast, is the City of *Rome*; Let it be observed, that *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth, as She is stil'd, Rev. 17. 5. is that City, which sitteth upon 7 Mountains, in the exprefs Words of the Angel. v. 9. The seven Heads of the Beast are seven Mountains, upon which the *Woman* sitteth. Now this was as known a description of the City of *Rome*, in the days of *St. John*, as, That great City of *England*, which is situate on the *River Thames*, wou'd be of *London* at this day.

The Angel farther adds, v. 18. The *Woman*, which thou sawest, is that great City, which reigneth over the Kings of the Earth. This, 'tis so plain, can belong to no other, than the City of *Rome*, that not only the Reformed Writers, but even *Cardinal Bellarmine* himself (that great Champion of *Rome*) confesses, *Johannes in Apocalypsi passim Romanam vocat Babylonem*, i. e. *St. John* in the Revelations does all along call *Rome* by the Name of *Babylon*, Bell. de Rom. Pont. L. 3. C. 13,

7. Observ.

*Observ.* The 7 Kings, Rev. 17. 9, 10, &c. are the 7 different Forms of Government in the *Roman Empire* before the Rise of the 10 Kingdoms, and the *Eighth* which is also said to be one of the *Seven*, is the last Form of it's Government under those 10 Kings, in an Antichristian State, till it's Destruction.

I have already shewn, that the Beast with 7 Heads and 10 Horns, Rev. 17. 7. &c. is the *Roman Empire*, i. e. when it is governed by 10 supreme Governors; which it was formerly, under the *Decemviri*, and is not at this Time of the Angel's Interpretation, because it was then govern'd by a single Person, *Domitian*, and shall hereafter arise out of the Sea, or *Abyss*, at the rise of the 10 Kings, and shall go at last into Perdition, as well as the other Forms of Government before it. And the World shall wonder at the Beast, which thus was formerly, under the *Decemviri*; and is not, at present, under the *Cesars*, and yet is, in reality, still existing, that is, the Beast or Empire it self is in Being now, tho' 'tis not an Empire with 10 supreme Governors, and so cannot be call'd a Beast with 10 Horns, such an one, as we are now describing. The 7 Heads v. 9. signify the 7 Mountains, upon which the *Woman* sitteth, (viz. *Mons Palatinus, Capitolinus, Quirinalis, Caelius, Esquilinus, Aventinus, and Viminalis*.) And they also signify 7 Kings, or Forms of Government belonging to the same 7 Hills of *Rome*; five whereof are fallen; (1. That under One, or the Kings, at first; 2d. That under two, or of *Consuls*; 3d. That under three, or of the double *Triumvirate*. 4. That of the two Sets of *Tribunes of Consular Power*. 5. That under 10, or of the *Decemviri*.) One is at Present in Power, that under a single Person, or of the *Cesars*. The Other is not yet come, that under five; (viz. *Galenus, Licinius, Maxentius, Constantinus, and Maximus*, all Emperors at once,) and when he cometh, he must continue but a short space; (That set of Emperors reigning only 2 Years, or a little more in the Beginning of the 4th Century.) And the Beast which shall arise with 7 Heads and 10 Horns, which truly was once in being, under the *Decemviri* and is not so now, under the *Cesars*, he is the *Eighth*; He shall be exceeding different from the former Government under the *Decemviri*, but yet the same Empire, under the

the same number of Governors; and therefore 'tis the Seven, and, in common with the rest, shall go into Perdition.

*Note here,* That the Reason, why the last King, or Form of Roman Government, tho' it consisted of the same Number of Governors, as the *Decemviri* were, and so was the Revival of an ancient, and not the Erecting a new Form of Government, it was of the Seven; yet it is distinguish'd from them, and stil'd an Eighth also, because these last ten Supreme Governors, were not to have the Sovereignty of the City of Rome and the Parts adjacent, as the *Decemviri* had, but only of the Provinces: For it is well known that soon after the Division of the Roman Empire into 10 Kingdoms, the Bishop of Rome, or Pope, obtain'd the Sovereignty of that City and the Ecclesiastick State, and has possess'd them ever since.

8. *Observ.* The Inner Court of Ezekiel's Temple, Ch. 40. 1. &c. was to the Outer, as 1 to  $3\frac{1}{2}$ , or 360 to 1260. For according to the Computation of Learned Men the Outer Court alone contain'd 157500 square Cubits, and the Inner 45000. So that it is very easy to observe, that according to the present Assertion, the Inner was to the Outer as 1 to  $3\frac{1}{2}$ , or 360 to 1260.

From hence I infer, that since the Outer Court was to be given to the Gentiles, or Antichristian Kings for 1260 Years, Rev. 11. 2; And since as the Outer Court is to the Inner, so is 1260 to 360; and since the State of the Church represented by the Inner Court, must be prior to, and more pure than that represented by the Outer Court, because the Inner is the Center from which the Outer is derived, and the more Holy of the two; It follows, that the Inner Court refers to a pure and Primitive State of the Church for 360 Years.

If then we add 360 to A. D. 96, the Year, when these Visions were seen by St. John, we have the End of the pure State of the Church, and the Beginning of its Antichristian State, A. D. 456. And by adding 1260 Years to 456, we have the End of the Antichristian State, and the Beginning of our Saviour's Kingdom thereupon, A. D. 1716.

9. *Observ.* The Woman with Child and in Pain to



be delivered, while the struggle between *Michael* and the *Dragon* lasted, *Rev. 12. 1. &c.* relates to the great Troubles and Difficulties which the Church underwent, before it arriv'd at the Throne of the Empire upon the Conversion of the Emperor *Constantine*, and includes the Space of 280 Years. Her stay before, and her Passage into the Wilderness relate to the Time of the Churches Protection under the Christian Emperors, 142 Years. Her Abode in the Wilderness refers to the Time of the Churches Obscurity and Affliction under Antichrist for 1260 Years.

It is generally agreed by Interpreters, that the Church is represented by the Woman with Child; and why? But to exhibit to us the Duration of the first Struggles and Pangs of Christianity, before the Emperor became a Christian, by the Time from the Conception to the Birth in Women with Child, that is, 280 Days, or 40 Weeks. The Interval between the Birth, and the Woman's Arrival in the Wilderness, corresponds to the State of a Woman after Delivery, who is long unfit for a Journey, and is supposed remote from any Wilderness; so that it must be a considerable Time, e'er she can be imagined to arrive there. And this signifies the Interval between the Conversion of the Emperors to Christianity, and the Rise of the Antichristian Kings, when the Church is suppos'd to arrive in the Wilderness, which state lasted 142 Years, as I shall prove hereafter. And as to the last State of the Church in the Wilderness, it is expressly said to be 1260 Days or Years, during the Reign of Antichrist, till the Commencement of Christ's Kingdom. If then to A. D. 33, the Year of our Saviour's Resurrection, according to the best Chronologers (See *Dr. Whitby's Chronological Index*) we add 280 Years, the Time of the Woman with Child, we have the End of the last Heathen Persecution, and the Conversion of the Emperor *Constantine*. A. D. 313. if we add to that Number 142 Years, the Time for the Woman's Passage into the Wilderness, we have the Interval of the Church's Protection, under Christian Emperor's, till A. D. 455. And if we add to that last Number the 1260 Years of the Church's Affliction under the Antichristian Powers, we shall, as before, have the End of A. D. 1715,

or the Beginning of 1716, for the Commencing of Christ's Kingdom, upon the fall of *Antichrist*.

This exact Agreement of such large and express Numbers, seems to me very remarkable, and Worthy of more than Ordinary Consideration.

These things being premised, I shall now proceed to the Explanation and Interpretation of the Visions abovementioned.

1. The Year 1716 is pointed at in St. John's Vision of the Woman with Child, and her Flight into the Wilderness, Rev. 12th. Read the whole Chapter.

In this Vision we have a lively Representation of the Christian Church in her Native Splendor, first struggling and labouring, as thro' the lesser Uneasiness of Conception and Gestation; and at last thro' the much greater Pains and Agonies of Travel, to advance Christianity to the Throne of the Empire; that is, endeavouring first, thro' the lesser Difficulties, and smaller Persecutions of the former Emperors, and then thro' the greater Violences and heavier Persecution of *Dioclesian*, and his Partners, to settle *Constantine*, a Christian, on the Throne of the Empire: And this by a continual Warfare against the great *Red Dragon*, who is stil'd the *old Serpent* and the *Devil*, and *Satan*, which deceiveth the whole World, and who was the main Supporter and Upholder of that *Pagan Empire* in its ancient Idolatry and Persecution; and under the Conduct of *Michael*, the *Archangel*, who zealously assisted the Endeavours of the Church with his Heavenly Host, and prevail'd so far at last, that the Woman was safely delivered of a Christian Emperor, who was caught up to God, and to his Throne; that is, fully settled, and established on the Throne of the Empire.

Now it is very remarkable to observe, that as from the Conception to the Birth in Women with Child, is known to be 40 Weeks or 280 Days; So it is as well known, that from our Saviour's Resurrection, A. D. 33, till the Advancement of Christianity by *Constantine* A. D. 313, was exactly 280 Years also.

But notwithstanding this glorious Success, and Delivery of the poor Persecuted Christians; yet the *Dragon*, (who was so lately cast down out of Heaven, when *Paganism* lost the Throne of the Empire) is so active  
and

successful, as to play an aftergame, and Distress the Church still, and to make her think of retiring into a Wilderness; in which Flight the Dragon casts a Flood out of his Mouth to carry her away, tho' thro' the Assistance of the Earth, which swallowed up the Flood, and the help of the two Wings of the great Eagle, She escapes safely into the Wilderness. All which Things almost explain themselves; signifying plainly the great Hardships the Christians endured, even after Constantine came to the Throne, by the Oppositions and Persecutions of Licinius, Julian the Apostate, and others; and by the great Inundations of the barbarous and Heathen Nations, which in a little Time overran and shar'd the Empire among them. Which must inevitably have swallow'd up the Church, but for the Assistance of the two Wings of an Eagle; that is the Protection of the Eastern and Western Emperors, who had the Eagle for their Ensign.

Now this Protection of the Church by the Eastern and Western Emperors, must correspond to that Time, and that Time only when there were two Wings, or while both the Branches of the Empire continued in being together; which they did for the Space of 142 Years, till the Death of Valentinian the 3d. when the real Greatness and Dominion of the Western Empire ceased by the Inundations of the barbarous Nations, A.D. 455. At which Time the Dragon so far prevails, that the Woman is forced into a solitary and afflicted Condition for a Time, Times and a half; or 1260 days, from the Face of the Serpent; that is, by the Tyranny and Persecution of those barbarous Nations, and a little after, of the Antichristian Powers, the purest Part of the Christian Church began to be desolate and distressed; and was forced into a Sackcloth and Wilderness Condition, during all the Time of those Persecutions and Corruptions, for 1260 Years, that is, till the End of the Year 1715, or Beginning of the Year 1716, which puts an End to the prevailing Tyranny of Antichrist, and ushers in our Saviour's glorious Kingdom.

2. The Year 1716 is meant in St. John's Vision of the two Witnesses prophesying in Sackcloth. Rev. 11.

5, to 14.

For



For the Truth of this Proposition, I refer my Reader to Part 1<sup>st</sup> of this Essay, All I think necessary to be done now, is to give a short Interpretation of the Prophecy.

Now in this Vision we have a plain Description of the *Waldenses* and *Albigenses*, the two antient and famous Witnesses against the Idolatry and Corruption of *Antichrist*, whose Churches were never wholly enslav'd to the Idolatry and Tyranny of the Church of *Rome*; and therefore they only can answer this Description of prophesying in Sackcloth the whole 1260 Years of the Reign of the *Antichristian Powers*.

If any but them, they are to be destroyed on the Prayers of these Witnesses; and this is notoriously true of the *Kandari*, or *Waldenses* and *Albigenses*; who have frequently with very few, almost beyond Belief, overcome and destroyed their numerous Enemies. These two Witnesses towards the End of their Sackcloth Condition, or when they are about to finish their Testimony, that is, before the Conclusion of the 1260 Years, are to be slain; their dead Bodies are to lie in that great City, which is spiritually call'd *Sodom* and *Egypt*, where also our Lord was crucified, i. e. within the Bounds of the *Roman Empire*, within whose Limits our Lord was crucified, or else in that broad and great City of *Rome*, or the Parts adjoining; For as in a mystical Sense she is call'd *Sodom* and *Egypt*; so in the same Sense she may be stil'd *Jerusalem* too; as being the Head of the Christian Apostacy now, as *Jerusalem* was of the Jewish in Old Times. And the Dead Bodies of these Witnesses were not suffered to be buried for three Days and a half, during which Time their Enemies rejoiced over them: And after three Days and a half, the Spirit of Life entered into them, and they stood upon their Feet, and great Fear fell upon them which saw them. Now this has been exactly verified of the *Kandari* in our own Age, as will appear to any that will be at Pains to read their History, which in short is this.

The Duke of *Savoy* (now King of *Sicily*) the Sovereign of these *Kandari*, by an Edict dated Jan. 31. A. D. 1684. N. S. and enrolled April 10th. forbade the Exercise of their Religion on Pain of Death, and there-

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in ordered their Churches to be demolished, and their Ministers to be banished. An Army of *French* and *Savoy* Troops was sent against them, who totally subdued them in the Month of *May* following ; some of them were slain and barbarously murder'd, great Numbers cast into Prison and inhumanely used there, and the Remainder of them were at last permitted to depart from the Dominions of *Savoy*, Dec. 1686, and were kindly receiv'd and succour'd by Protestant Princes and States ; till about 3 Years and a half after the Publication of the Edict for their Destruction, towards the latter End of the Year 1689, they entered *Savoy* with their Swords in their Hands, recovered and established themselves in their antient Possessions, April, 1690, notwithstanding the Opposition of the Troops of *France* and *Savoy*, of whom, they being very few, slew great Numbers with inconsiderable Loss ; till the Duke himself, who had now left the *French* Interest, by an Edict sign'd June 4, 1690, just 3½ Years after their total Dissipation, recall'd the rest of them, with Liberty to the *French* Refugees themselves to return with them also. See Dr. *Allix*, *Jurieu*, &c. The Application here is so easily made, that I shall not trouble the Reader with any further Comment. The remaining Part of this Prophecy being yet future, I shall not attempt any Explanation of it, but pass on to the third Assertion.

3. The Year 1716 is aimed at in *St. John's* Vision of the *Inner* and *Outer Courts* of the Temple, *Rev.* 11. 1, 2.

In this Vision we have the future State of the Church from *St. John's* Days, distinguish'd into two Parts, answering to the two Courts of *Ezekiel's* Temple. The first State of the Church represented by the *Inner Court*, (wherein was the Temple it self, the Altar of Burnt-Offerings, and the Priests, who always worshipped there ; ) was to be so Pure and Regular, that it was to be measured by *St. John* ; and distinguished from prophane to sacred Use, or look'd upon as regular, holy, and sanctified for 360 Prophetick Days or Years. The latter State of the Church, represented by the *Outward Court*, (wherein the Nation of the *Israelites*, or Layity of the *Jews* used alone to appear before God) was not to be measured, or set a-

part

apart as holy ; but cast out and rejected, as unholy and prophane, being to be given to the *Gentiles* to tread it down and pollute it, for 42 Prophetick Months, or 1260 Days ; that is the Church of Christ should continue comparatively pure, innocent, and holy, and free from Idolatry and Persecution, for 360 Years from the seeing of these Visions by *St. John*. A. D. 96. or till A. D. 456, and after that, *Antichristian* Idolatry, and Persecution and Impurity should infect it, and prevail over it, for 1260 Years, or till A. D. 1716, the Time of the Commencing of *Christ's* Glorious Kingdom.

Now if we look into the Histories of the Church, we shall find the Event has hitherto answered ; and therefore, we have no reason to fear, but what is yet future, will as certainly be fulfilled in it's Season hereafter. For as to the most Primitive Ages of the Gospel ; the extraordinary Purity, Holiness and undefiled Religion, which then obtain'd, both as to the Faith, and Practice, and Discipline of the Church, it is too well known to need any Proof here. And as for the Time of the ceasing of this State of Purity, and the Beginning of the corrupt, idolatrous State, we may appeal to History for Confirmation of our Assertion. As to the Church of *England*, it exactly agrees with Her Opinion herein, which receives the four first General Councils, and those only, as deserving of Belief, and Subscription to their Decrees ; the Last of which was at *Chalcedon*, A. D. 451, just before the Conclusion of the pure State. And our Church looks upon the following Councils, as too corrupt for any dependance on their Dictates afterwards ; and I think that other Protestant Churches, are not much different from our Opinion herein. And as the corrupt State of the Church has continued from that Time to this very day, we need not all doubt of its Conclusion at the End of 1260 Years, or 1716. When we have great Reason to hope from this, and several other Prophecies in Scripture, that in *Daniel's* Phrase, the Sanctuary shall be cleansed, and the unhallowed *Gentiles*, or *Antichristian* Idolaters, be cast out of the Temple, and the Purity of the Christian Worship be restor'd again.



4. The Year 1716 is intended in St. John's Vision of the Beast with 7 Heads and 10 Horns, or the Roman Empire, Rev. 13. 1, to 11.

In this Vision we have a dreadful and terrible Beast, raised up by the *Dragon*, upon the Woman's Arrival in the Wilderness; that is, an Empire advanc'd into great Power, in order to distress the Church, and to raise Persecutions against the Pure and undefiled Members of it. Rev. 12. 17, 18. The Beast has 7 Heads; 'tis an Empire founded on, and belonging to the seven hill'd City of *Rome*; and to be govern'd by 7 several sorts of Government. The Beast has also 10 Horns, with 10 Crowns upon them, i. e. so many Kings, or Crowned Heads, over so many distinct Provinces, or Kingdoms, within the Compass of the same Roman Empire. He has upon all his 7 Heads Names of Blasphemy; i. e. All the 7 Forms of Government, under which the Empire had been, and was to be, were Idolatrous. This Beast receives his Power and Throne from the *Dragon*; i. e. the Devil seeing he could no longer support gross and Pagan Idolatry in the Roman Empire, advances these 10 Kings into the Throne; who under the Christian Name, should yet really and effectually promote Idolatry still; tho' in a more covert manner, and by more cunning Pretences. This Beast had one of it's Heads wounded, i. e. The former Head of the *Cesars* or *Emperors* was destroyed, and the Empire utterly conquer'd by the barbarous Nations. And yet this mortal Wound was healed, i. e. Those barbarous Nations did not quite destroy the *Romans* and their Empire, but were gradually receiv'd into Society with them, became one united People, and submitted to the Religion, and in great Part to the Laws of the Roman Empire. This Empire under it's ten Kings became very Large, and Proud, Blasphemous, and Idolatrous; and was permitted by God to persecute his Saints, and Blaspheme his Name, for 42 Months, i. e. 1260 Prophetick Days or Years. So that some few chosen Persons only, whose Names were written in the Book of Life, durst oppose them, or refuse Submission to their Wicked and Idolatrous Commands. And such as those are comforted, with the Prospect of the End of their Faith and Patience,

in the Destruction of their Enemies; And those Persecutors themselves are admonished to beware, how they proceed in their Cruelties, lest at the End, they be dealt with according to their Deserts, and severely repent of their unchristian Barbarity. This is a plain and obvious Paraphrase of this Prophecy. What remains to be done, is to fix the Time of the Rise of these 10 Kingdoms. Now 'tis evident from History that the Roman Empire was very entire at the Beginning of the fifth Century, the *Eastern* and *Western* Emperors possessing as many or more Countries and Provinces, than ever the *Roman* Empire contain'd before. And 'tis equally certain, that long before the End of that Century the *Roman* Empire was wholly parcel'd out into several Kingdoms among the *Barbarians*; insomuch that the *Western* Empire, Name and Thing, was utterly extinct; and the *Eastern* afterward had enough to do, to secure to it's self it's Neighbouring Provinces, with that of *Ravenna*, in *Italy*.

The Rise then of these ten Kingdoms I fix at A. D. 455, or 456. at the Death of *Valentinian* the 3d. For at that Time there were ten Kingdoms, formed out of the *Roman* Empire, tho' there were some Shadows of *Cesars* for 21 Years afterwards.

These 10 Kingdoms, some will have to be, the *Almanni*, *Franci*, *Anglo-Saxones*, *Burgundiones*, *Wisigothi*, *Suevi*, *Vandali*, *Ostrogothi*, *Longobardi*, *Heruli*. Others, more authentickly reckon them thus. 1. The Empire of the *Greeks* at *Constantinople*. 2dly. Of the *Romans* at *Ravenna*, A. D. 402. 3dly. The Kingdom of *Suevi* and *Alani*, A. D. 409. 4thly. The *Burgundians*, 413. 5thly. The *Visigoths*, 419. 6thly. The *Vandals*, 435. 7thly. The *Britains*, 447. 8thly. The *Ostrogoths*, 454. 9thly. The *Saxons*, 456. 10thly. The *Franks*, A. D. 456. See *Howell*, *Baronius*, and others.

Note here, That as the Kingdom of the *Franks* arose the Last of the 10; so it must compleat their Rise; at which Time the *Antichristian* State was to begin, and to fall at their Dissolution, at the End of the 1260 Years, or 1716.

Observe further, That the Year 455, or 456. seems most proper for the Rise of the *Beast*; since the same Year is the Date of the *Woman's* being  
 fed

fed in the Wilderness, of the two Witnesses Prophe-  
 sying in *Sackcloth*, and of the treading under Foot the  
*Outer-Court* of the Temple : All which Prophecies, we  
 have prov'd, to be cotemporary, *i.e.* to begin and end  
 together.

It may also deserve to be here observ'd, that as the  
 Number of the Kingdoms into which the *Roman Empire*  
 was originally divided, A. D. 456. was exactly ten,  
 not reckoning some very small ones, either just then  
 expiring, or at the utmost Bounds of the Empire, or  
 inconsiderable : So is it very nearly return'd again to  
 the same Condition, and at present is divided into 10  
 Grand and Principal Kingdoms and States, viz. *Germa-  
 ny, Savoy, Holland, Denmark, Sweden, Venice, France,  
 Spain, Portugal, Great-Britain*. For tho' there are more  
 Kingdoms and Dominions in *Europe* besides, yet are  
 they out of the Bounds of the old *Roman Empire*, and  
 therefore not so directly within our present Enquiry.  
 Tho' even in that Case, I mean, if we take in all *Europe*  
 or *Christendom*, (the famous *τὸ τεῖρον*, in the *Revela-  
 tions*, or the third Part of the then known World) the  
 Number of Kingdoms, in the most proper Sense of  
 Crown'd Heads, is still more exactly ten, viz. *Hunga-  
 ry, Muscovy, Sweden, Denmark, Poland, France, Spain, Por-  
 tugal, England, Sicily*. And for the other States or  
 Dominions, they are, as before, either at the very  
 Borders of the Old Empire, or in themselves very  
 inconsiderable.

5. The Year 1715 is aimed at in *St. John's Vision*  
 of the second Beast, with 2 Horns like a Lamb, and  
 in *Daniel's Vision* of the *Little Horn*, or *Pope of Rome*,  
*Rev. 13. 11, &c. Dan. 7. 8, 20, 21, 25*. In the first  
 of these Visions, we have a plain Account of the Rise  
 of *Antichrist*, or of the *Pope of Rome*, and his subordi-  
 nate Hierarchy, having indeed the Appearance of a  
 Lamb ; professing to be the Vicar of Christ, who is  
 the Lamb of God ; Servant of the Servants of God ;  
 Successor of the blessed Apostle *St. Peter* ; the great  
 Pastor of the Church, to feed the flock of Christ ; but  
 speaking like a Dragon ; exalting himself above all  
 that is called God ; Excommunicating and destroy-  
 ing Princes ; Absolving Subjects from their Allegi-  
 ance ; Introducing new, false and pernicious Do-  
 ctrines



Strines and Practices ; Commanding Idolatry in the Worship of Angels, Saints, Images and Reliques ; Tyrannizing over the Consciences of Men ; and Anathematizing all, who will not submit to his ungodly Doings. He exercises all the Power of the first Beast before him ; maintaining *Imperium in Imperio* ; requires the like or greater Submission to his Decrees, than the supreme temporal Power expects ; and gives out all his Laws in the Sight, and by the Permission of the several Kings, by which the distinct Kingdoms of the Roman Empire are govern'd. He causes all to worship the first Beast, whose deadly Wound was healed, *i. e.* He is the common Center and Cement, which unites all those distinct Kingdoms ; and by Joining with them procures them a blind Obedience from their Subjects ; and so he is the Occasion of the Preservation of the Old Roman Empire in some Kind of Unity, and Name, and Strength. He also does, or seems to do a Multitude of strange Miracles, and pretends to Abundance of Lying Wonders ; by which he strangely prevails with, amuses, and enslaves the World ; and so deceives them to a blind and implicit Obedience to his Dictates. All which Characters are so peculiar to, and notorious in the Pope, and his subordinate Hierarchy, that I need spend no more Words about them.

As to the other Vision of the Little Horn in Dan. 7. 8, 11, 20. Whosoever pleases to compare the Texts with those of St. John, will find an exact Agreement between them, except in that Expression of the subduing of three Kings or Kingdoms, Dan. 7. 24. which were first that of the Greeks, or the Exarchate of Ravenna, Secondly, That of the Lombards. Thirdly, That of Italy, or the Franks there ; All which were destroyed by the Means and Interest of the Pope, to make Way for his own temporal Grandeur. See Mr. Mede, P. 954. Puffendorf's Introduction. P. 386, &c.

What is chiefly to be considered here, is the Time of the Pope's Rise. or the Beginning of the Little Horn's Time, Times and a Division of Time, or of 1110 Year's Tyranny.

Now this we have prov'd ought to begin some Time after the Rise of the 10 Horns, or 10 Kingdoms

doms of the *Roman Empire*, and to continue in Power no longer than they, viz. till the End of his 1110 and of their 1260 Years. So that the Date of the Exaltation of the *Papal Power*, is plainly A. D. 606. 150 Years after the Rise of the 10 Kingdoms, And certainly nothing can agree better with History than this does.

For it was in the Year 606, that *Boniface the 3d.* received from the Tyrant *Phocas.* the Title of Head of the Church., and universal Bishop; and the *Popes* his Successors have claim'd that Title ever since, and on all Occasions have exercised an Usurped Power, agreeable to so presumptuous a Title, See Dr. *Heylin's Cosmog.* P. 105, &c. *Laud against Fisher,* P. 116, &c.

Since therefore the Power and Usurpation of the *Pope* or *Antichrist* began, A. D. 606, and his Duration is but 1110 Years as we have already observ'd, we have great Reason to expect an End of his Grandeur and Tyranny, at the same Time with that of the 10 Kings, A. D. 1716.

Since *St. John* in the End of the Description of the second Beast, gives us the Name of the first Beast by the Number 666, it will not be improper here to take Notice of it. And indeed the best Conjecture about it hitherto, is that of *Irenaeus*, soon after the seeing of these Visions; viz. the *Roman*, or *Latin Empire*, whose numeral Letters in the *Greek* ΑΤΕΙΝΟΣ amount exactly to the Number 666.

6. The Year 1716 compleat's *Daniel's* 2300 Days or Evening Mornings, when the Sanctuary is to be cleansed, and no longer troden under Foot. D. 8. 14. 26.

By 2300 Evening Mornings it is easy to understand so many Days, and those Days being put for Years, it follows that if we add 551 (for so many Years before Christ *Daniel* saw this Vision) to 1716, we find most exactly and surprisingly 2267 *Julian Years*, the same with 2300 *Chaldean Years*, and a few Days over. And thus we have the Year 1716 for the cleansing of the Sanctuary.

By the cleansing of the Sanctuary, we may understand. 17 The End of the Churches Pollutions, the Abo-

|   |     |
|---|-----|
| Α | 030 |
| Α | 001 |
| Τ | 300 |
| Ε | 005 |
| Ι | 010 |
| Ν | 050 |
| Ο | 070 |
| Σ | 200 |

— Total-666

Abolishing the Corruptions, Idolatry, and Superstition of the Church of Rome, and the restoring it, and other Branches of the *Catholick Church* to their Primitive Purity and Lustre.

2dly. The Conversion and Restoration of the Jews, and their Rebuilding the Holy City of *Jerusalem*, after their long Captivity and Dispersion.

Consult *Is.* 2. 1, 2, 3, 4. *Is.* 60. 5, 10, 12, 13, 66, 18. *Ezek.* 37. 22 to 28. The *11th ch.* to the *Romans*, is full to this Purpose; I say then, hath God cast away his People? God forbid! v. 1. For I would not Brethren that ye should be ignorant of this Mystery, that Blindness in Part is happened unto *Israel*, until the fulness of the *Gentiles* be come in; and so all *Israel* shall be saved, as it is Written; There shall come out of *Sion* the Deliverer, and shall turn away Ungodliness from *Jacob*. Read also *Rev.* 11. 1, &c.

7. There nothing now Remains, but to add a Word or two, concerning the *Millenium*, or a flourishing State of the Church for 1000 Years. *Rev.* 20. 4. Now from this and other Passages of Scripture, I think, we may learn, That after the Fall of *Antichrist*, there shall be such a Glorious State of the Church, by the Conversion of the Jews to the Christian Faith, as shall be to it Life from the Dead; that it shall then flourish in Peace and Plenty; in Righteousness, and Holiness, and in a pious Off-spring; that then shall begin a Glorious and Undisturbed Reign of Christ, over both Jew and Gentile, to continue 1000 Years, during the Time of *Satan's* Binding. *Rev.* 20. 2. And this Church shall be compos'd of such, as had not receiv'd the Mark of the Beast, because of their entire Freedom from all the Doctrines and Practices of the *Antichristian* Church; and so shall the Spirit and Purity of the Primitive Church Return, Flourish and Abound.

### *The Conclusion.*

**H**AVING thus endeavoured to prove the Assertions, laid down in the beginning of this Essay; I shall take leave of my Reader, after I have answer'd a few Questions and Objections.

1. Some



1. Some are pleas'd to demand, what could be the Design of this Undertaking?

*Ans.* Tho' many Reasons might be given for this Attempt, I shall content my self with this One; That, having spent some considerable Part of my Studies upon these Subjects, I thought it might be of some Service to communicate them to the Publick; hoping, that if the Prophecies and Interpretations happen'd in any tolerable Measure to agree, I might contribute something towards the Instruction of the Ignorant and Unlearned in these abstruse Points. If not; 'Tis, I presume, no Unpardonable Crime in a Minister of the Gospel, to do his best, toward the explaining even the most Difficult Passages of Scripture; tho' 'tis possible, and very probable too, he may fall into Mistakes, and fail in his Conjectures. If no Allowances be made for human Frailties in this Case; I am afraid, that All, who have hitherto wrote upon these Subjects, even the learned *Grotius* and Dr. *Hammond* himself will scarce escape without Censure.

2. It is demanded by Others, whether, if these Conjectures fail, this Book will not do more Hurt, than Good.

*Ans.* The Publisher of these Papers is not conscious to himself, that he has advanc'd any Thing therein, which (whatever may happen) can give just Occasion of Offence to any true and sincere Christian. The main Design of this Performance is to expose the Errors and Corruptions of the *Romish* Church; and to prove from Scripture, compar'd with History, that These seem to be in the Declension, and drawing toward a Period.

Now, I am perswaded, that Every true Protestant, and especially every Sincere Member of the Church of *England* must be glad and rejoice to see that Happy Day, when This shall be accomplished. But, supposing that these Conjectures fail in the Event, in some Measure; (For They have not fail'd in the Whole; as I shall shew by and by,) This 'tis to be hop'd, may excite Others of Larger Capacities and Greater Learning, to endeavour after the True and Genuine Meaning of These Dark Passages; Especially since a Blessing is pronounced upon Him that readeth, and upon Them That hear and observe these Things. Rev. 1. 3.

3. Another

3. Another swaggers with a most Formidable Objection ; I'll hold any Wager, that not one of These Predictions comes to pass.

*Ans.* It has always been esteem'd by Men of Common Sense, that the laying of Wagers, without some better and more solid Arguments, is a very weak and foolish Defence of any Cause ; And there is very good Reason for this ; For allowing the Laying of Wagers, to be sufficient and full Proof ; any Man may quickly confute all the Books and Writings in the World, not excepting the Holy Scriptures themselves.

But to come closer to the Point in Hand ; These Wagers are, in some Measure, already answer'd and won, by Experience and Fact, the Best of Proofs.

I have already observ'd, that the Main Design of this Performance was to shew, that *Popery* was in its Declension and drawing towards a Period. Now I appeal to every one, that knows any Thing of the present Situation of Affairs, whether This be not in some Measure already fulfill'd.

We need not go any farther than our own Nation for the Proof of This. The Late Attempts of the *Papists* to destroy our Constitution both in Church and State, have brought a Necessity upon the Government to reduce that Race of Men, and entirely to extirpate the Remains of *Popery* out of These Kingdoms. How far, this may influence foreign Powers, to follow our Example, I know not ; But this is certain, that there is so great a Disposition in Many of the Bishops and Clergy of *France*, to throw off That Tyrannical Yoke, that we have reasonable Grounds to hope for a more Extensive Reformation, than hath hitherto prevail'd in *Christendom*.

I would not have any one so far mistake me here, as to think, I am for Bloody Measures, or Methods of Cruelty, in Order to bring about a Larger, or more Extensive Reformation. This is contrary to the Spirit of Christianity, and quite opposite to the Doctrine and Practice of the Church of *England* ; and therefore none can be True Members of Either, who call for Persecutions, Inquisitions or Massacres.

But my meaning is this : That since Society is the Gift of God, and Civil Government God's Ordinance ; both Prudence directs, and Religion allows the Magistrate

Magistrate to make use of proper Means for their Security and Preservation. If therefore, bad Men make use of the Indulgence or Liberty the State allows them, for a *Check of Maliciousness*, or as a Pretence for bringing Things into a State of Disorder and Confusion; the Magistrate is obliged not only for his own Safety, but out of Duty both to God and Man, to make use of his power, for the punishment of all such, as turn Religion into Rebellion, and Faith into Faction.

And now I have touched upon this Point, Give me leave to declare; that however the Church of *England* has suffer'd from the Church of *Rome*, we have yet that True Christianity, as to forgive the Injuries that have been done us; that instead of Reproaching her with, we do compassionately Lament her Errors; That we own, she professes the Faith of Christ, tho' clog'd with an unweildy Bulk of Superstitious Rites, which ought to be omitted; and of foul and gross Mistakes, which ought, and easily might be redress'd. And Pity, Great Pity it is, but that *That* once Famous Apostolical See, which formerly shone with such an Eminent Brightness and Purity among the Churches of God, should be restor'd again to its Native Beauty, and Perfections, and wipe off its Stains and Blemishes, by an Universal Reformation. This would revive its Antient Glory, and make it the Admiration of, at least a Terror to; whereas, 'tis now the Scorn of the Adversaries of Religion.

Lastly, Some have been pleas'd to declare, that the late great Successes of the *Turks* against the *Venetians* expose the Folly and Fallacy of these Predictions.

*Ans.* There needs no more to be said in Confutation of this Objection, than that there is not so much as one Word in these Predictions, concerning either the *Turks* or the *Venetians*; and therefore this Objection is so far from exposing the Folly or Fallacy of these predictions, that it plainly exposes the Discretion or Honesty of the Objectors to the just suspicion of the Fair and Impartial Reader; their Discretion, in censuring, if they have not read the Book; and their Honesty in Misrepresenting, if they have read it.

Nay farther; This Objection drawn from the Success of the *Turks* against the *Venetians* does actually prove, what



what it was intended to Destroy. For are not the *Venetian* Provinces over-run with the Errors and Corruptions of *Rome*? and must not then those Errors and Corruptions be abolished, in Proportion to the Conquest of the *Ottomans* over them? It is indeed to be much lamented, that *Mahometanism* shou'd succeed into the Place of *Popery*; since *Popery* with all it's Corruptions, is as much to be chosen before *Mahometanism*, as Christianity corrupted or unreform'd, is better than None at all; better, than a false, absurd, immoral, cruel and blasphemous Religion, such as that of *Mahomet* is.

However, the Scriptures must be fulfilled; and tho' it wou'd be a daring Presumption to pretend to foretell what Instruments God will make use of to execute his Judgments; yet from those long and terrible Devastations, and Miseries, which God in his anger suffered the *Saracens* and *Turks* to bring upon the *African*, *Asian*, and *Greek* Churches; and from their Vast Preparations for War at this present Time, in the *Morea*, and Parts adjacent; there is reason to believe that *Italy*, the chief Seat of the *Latin* or *Romish* Church, is the Prey they aim at.

And if we consider farther, That the *Italian* Princes are but in a very indifferent Posture of Defence, and that they have no Troops of their Own, but what are ready to fight with one another, rather than unite against the common Enemy; that the Emp---r has already Quartered some Troops upon them, and seems to take advantage of their Weakness and Divisions, to aggrandize himself, and in pursuance of the Antient Design of the *Austrian* House, to make himself absolute Lord of *Italy*; from all this, we may venture to conclude, that the Fate of *Italy* is nigh at Hand; and then what will become of the Spiritual *Babylon*? Wherefore, Come out of her, my People, that ye be not Partakers of her Sins; and that ye receive not of her Plagues. Rev. 18. 4. &c.

Now to Him that Sitteth upon the Throne, and to the Lamb, be ascribed all Blessing and Honour, and Glory, and Power, for ever and ever, Amen.

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